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JOURNAL OF THE REV. ADAM ELLIOT --
NOTES AND EXTRACTS RE PEEL COUNTY.

Compiled by Rural Dean R.W. Allen
for FROM STRACHAN TO OWEN.

Journal of Rev. Adam Elliot localized for Peel

It was one hundred years on Nov 18.th. 1932 since his Journal shows Adam Elliot to have begun his work as travelling missionary of the Home District, under the Auspices of "the society for converting and civilizing the Indians and for the propogation of the Gospel among the destitute settlers of Upper Canada" a society which was formed in 1830, with headquarters at York by the Hon, and Rt. Rev. Charles James Stewart, Lord Bishop of Quebec of which the Diocese of Toronto then formed a part.

According to the Journal the ministry continued till Oct 30.th. 1835, when he took his last service in the township of Toronto at an un-named place.

His letter of November 2.nd 1835, written from the Township of Toronto, records the close of his work in this sphere. After recording this last service, he adds words of counsel to the society to which he is reporting. He utters words of inspiration as to the chance the church had in the district which he had been serving. At the same time he adds words of warning, that if more effort is not made, the church will speedily loose this opportunity. He also voices words of encouragement by assuring them that the opportunity is by no means passed and pleads as he does through the whole of his journal, that if it is not possible to have a resident clergyman in a number of places, that at least the number of travelling missionaries should be increased. This, he assures the society will, in part at least cope with the situation.

The inspiration and the warning were not taken and we know

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the result, which is too painful to be dealt with in detail.

There may have been many reasons, in which connection we should

mention the continued ill health and final death of Bishop

Stewart the main spring of the society. ^{S.P.B. in Canada} The troublous years which

^{Mackenzie agitation of 1836-40} were ushered in by the approach of the rebellion of 1837, may be

a further explanation and the ^{distrust of} way the Church ^{because it} seemed to join cause

with the ^{to support} leaders of the ^{unpopular} Family Compact, may have been a

^{discouragement} contributing cause. ^{How can the sheer} The difficulty of obtaining clergy and the

funds to support them ^{seems to have been made} cannot be ignored. In any case we find no

sustained effort ^{its immediate} in this part of the country till the foundation

of the Church society in 1842, and ^{and} the appointment by it of the

Rev. Walter Stewart Darling to mono and adjacent parts in that

year.

despite occasional brilliant and heroic incursions

A few words about Mr. Elliot apart from his own account of his labours may be of interest. On the authority of Archdeacon

McMurray we learn ¹¹ efforts were made to supply the destitution to supply the destitution of the surrounding country, which were

loudly called for and six stations were selected by Bishop

Stewart and Dr. Strachan, viz. Mimico, Weston, Charltons settl. ^[Weston 2]

Thornhill in the morning and Leichum's (York Mills) on the

afternoon of the same Sunday, Lamouveau in Scarborough and

Anderson's on the Kingston Road near the Rouge. An arrangement

was made with three masters of Upper Canada College messrs

Boulton, Dade and Mathews and with three students in Divinity

under Dr. Strachan viz Messrs Padfield Elliot and McMurray,

to supply these places with divine service, which was regularly

over

under the patronage of the
Countess of Salisbury,

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attended to every Sunday by the parties named" In 1830 the society for the converting and civilizing of the Indians and for the propagation of the Gospel among the destitute settlers of Upper Canada was formed ^{at the instigation of} by Bishop Stewart. In 1830 Mr. McMurray was sent to Sault St Marie, and in 1832 Mr. Elliot was appointed ^{rector of Etobicoke & missionary to the northern townships of the Home District} travelling missionary of the Home District.

As travelling Missionary of the Home District his parish extended from east to west from Bowmanville in the township of Darlington in the county of Durham to Hornby in the township of Taafalgar in the county of Talton and from north to south from Penetanguishene on the Georgian Bay to Derry West in the Township of Toronto and county of Peel three miles south of the present town of Brampton. Here he met the work of James Magrath Missionary of Toronto Township who had been appointed there in 1827 ? (the usual date given is 1826) and from thence worked north through Streetsville to the line which runs through meadowvale to Derry West on Hurontario Street and had here built the Hurontario or Carters Church in which service was held once a month and at St. Peter's Credit the other Sundays. To the east Mr Elliot's work was farther cut off on the south by the two churches of the township of Etobicoke viz Christ Church Mimico and St, Philip's Weston and further to the East by the town of York or Toronto under the spiritual care of the Rev. John Strachan, afterwards first Bishop of Toronto. He does not touch York Mills or Thornhill as these also seem to be provided for.

Mr. Elliot mentions passing through the townships of

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York, Scarborough, Pickering, Whitby, Reach, Brock, Mariposa, Thorah, Georgina, North Gwillimbury, Tecumseth, West Gwillimbury, Innisfil, Essa, Mono, Mulmur, Albion, Caledon, Chinguacousy, Gore of Toronto, Toronto. Etobicoke, Markham, Adjala, Orillia, Vespra, Medonte, Flos, Tiny, East Gwillimbury, Uxbridge, Whitchurch and King visiting, holding Services, administering the Sacraments of Baptism and the Holy Communion. (2)

There were few Towns and Villages at that time. Orillia is not mentioned as more than a Township. On his first round in 1832 the name of Barrie is not mentioned, though he does mention the town plot at Kempenfeldt. It is not till the trip of 1834 that Barrie is mentioned by name. At that time he says "having spent the night at Mr. McConkeys Hospitable residence, I proceeded the following morning round the head of Kempenfeldt Bay. There I am informed a town is to be built, called Barrie, and several houses are already erected" Practically all the towns and Villages mentioned are York, Whitby, Bowmanville, Mimico, Weston, Newmarket, Coldwater and Oenetanguishene.

At Penetanguishene there were military and Naval establishments and a few miles from the site of the present Orillia there was an Indian Village called Coldwater, where Captain Anderson who had been appointed by the lieutenant Governor was in charge of the Indians. Here Mr. Elliot came into close contact with the Indians and made such an impression upon them that they declared they would be willing to become Civilized and Christianized if they were allowed to have a reserve on the Manitoulin Island with Mr. Elliot as their missionary. The Journal 5

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describes a tour of investigation made to the Manitoulin Island in company with Captain Anderson and some Indians. It is a most interesting letter and the description of the trip round the Georgian Bay by canoe as well as that of the Island itself is very poetic and beautiful. Interest is also added to the trip from the fact that they visited Sault St. Marie and Mr. Elliot saw his old school friend Rev. William McMurray who was the missionary of the society there. In course of time this visit resulted in the removal of M. Elliot from the Home District and his transfer to the Manitoulin Island. The mission proved to be of Short Duration. On the removal of Sir John Colborne his successor in office as Lieutenant Governor did not favour the Mission. Mr. Elliot then removed to Franktown in the Township of Beckwith, and after a few months to his final work at the Tuscarora Reserve near Brantford where he joined Archdeacon Nelles in his work there.

The Journal relative to the County of Peel and Adjacent parts proceeds as follows;-

On Sunday November 18.th. 1832 I read prayers and preached in a School near the line between the townships of York and Scarborough"

This is the first recorded service before he reached the county and Deanery of Peel, the following places and districts were visited. Pickering, Whitby, Darlington, Reach, Brock, Thorah Georgina, North Gwillimbury, Newmarket, King, Tecumseth, West Gwillimbury, Innisfil, Kempenfeldt Bay, Medonte. Penetanguishene, Ora, Essa West Gwillimbury, Tecumseth

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" Having arrived at the Township of Mono I performed Divine Service, on March 29.th. 1833 at the House of Mr. Cobean who resides on the seventh Concession. The hearers were numerous and attentive. Many persons attended from the township of Adjala, which is situated immediately on the East side of Mono. I baptized eighteen children on that occasion. In Mono, the people are principally Protestants. One half of the Inhabitants of Adjala are Roman Catholics. The members of the Church in these townships are exceedingly zealous, and are very solicitous for a resident clergyman. The frame of a church was raised last summer in a central situation (St. John's) But without aid from some source it will be long I fear before they can accomplish their undertaking. I am informed by the Inhabitants that the Archdeacon of York (Dr. Strachan) first performed the services of our Church in Mono, and that they yet entertain feelings of gratitude for his kindness in visiting their remote township at so early a period."

From Mono I proceeded to Mulmur and performed divine service there on on Saturday March 30.th 1833. I had no intention of visiting Mulmur on that occasion, as I supposed the settlers to be very few, but a member of our church, who resides there, came and requested me to preach in that township and baptize the children, about forty people assembled and twelve children were baptized"

Mr. Elliots itinerary now takes him to Newmarket

" I performed divine service and preached at the different places on the south side of Albion, and Baptized several

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Outline of "eel Deanery."

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Outline of eel Deanery.

children. On Sunday the congregation was large and numerous, consisting chiefly of Emigrants who had settled in that neighbourhood. I am informed that ^q there are about ninety families professing to be Episcopalians within a circle of five miles round the residence of Mr. Terry in the south west corner of Albion (This is the south east corner of the village of Sandhill, ^{son of Parsha} Early records show that this was made as a crown grant to Timothy Terry, ^{and} His name had disappeared in the map of the county Atlas in 1822 ^{skin} 1857. The location is lot 10 concession 1 Albion) but it is to be apprehended that they will not long retain their attachment to the Church, if they remain destitute of her ministrations!!

As I continued my journey to Caledon (April 1833) I read prayers and preached at Mr. Woods house in the fourth Concession of Chinguacousy east of Hurontario Street (early records show this to be the east half of Lot 2e Chinguacousy) About twenty seven persons were present and one child was Baptized³/₄

Having arrived at Caledon I read prayers and lectured at the house of Mr. Dodds who resides near the centre of the township (east half of lot 16.or 17 con 2. E. Caledon) just east of the village of Charleston) ~~xxxxxxxxxxxxxxxxxxxxxx~~
~~xxxxxxxxxxxxxxxxxxxxxx~~ The Congregation was large and attentive

On Sunday (April 21st) 1883, as ^{however, they could not find a} ~~a~~ house could not be obtained sufficiently large for the ~~Evangelical~~ Congregation, ^{"so Elliott} performed divine service in the open air, and ^{"with"} had a pulpit made of the branches of Evergreens. ^{"In this rural solitude, amid the budding trees} ~~Ten children were~~ baptized. ^{It is} ~~It is~~ ascertained that about forty families of Church people, live near together in the centre of Caledon. After the service ~~P. M.~~

Marshall Terry,
W.E.J.
and Rhoda
Skinner, W.E.J.

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so Elliott

of the Immigration Commission

open air, and had a pulpit made of the
In this rural solitude, amid the budding trees and the
Ten children were baptized. It is sweet and
forty families of Church people, live
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Ellis

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visited a Sunday School, ~~and~~ ^{and heard} examined the children, ~~a~~ ^{sturdy settlers} number of young men also attended and I heard them read in the New Testament.

~~Having returned to the township of Chinguacousy I performed~~ ^{continued his routine of} Divine service, in three different places and baptised ~~a~~ ^{again he} considerable number of children. On April 28.th. 1833 I read prayers and preached in Mr. Nixon's Barn on the fourth concession of the township (probably lot 8. ^{4th} ~~concession~~ Chinguacousy) ~~with the~~ fourth or fifth line running north of the present highway ~~number 7.)~~ ^{to} a large assemblage of people who are said to be principally Episcopalians. ^{and} They are very anxious to have a Church erected. ~~I am informed that~~ ^{about} eighty families ^{live} belonging to the Church reside in a neighborhood not more than three-and-a-half miles ^{radius of} ~~from~~ the site of the proposed Church (Tullamore?). ^{he adds} A resident clergyman is perhaps not wanted more ^{he adds} in any part of the home district than in Chinguacousy."

R.C.
Verify
lot 4
get me Nixon
story before
proceeding

On Sunday Morning May 5.th. 1833. I read prayers and lectured near the line between Chinguacousy and the Gore of Toronto, ^(probably Tullamore) ~~In that neighbourhood~~ ^{the people} ~~were allowed~~ ^{held} ~~are not permitted to assemble in the School for the performance of Divine Service.~~ ^{here, which} This ^{exasperated} not only the Episcopalians but also many persons belonging to other denominations. ^{This was probably Elliott's}

In the evening of Sunday May 5.th. I read prayers and lectured in another part of the Gore of Toronto to a very attentive congregation. The members of the Church are said to be

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very numerous in the neighbourhood (Probably this is Castlemore and if this is the case it would point to the morning service having been ~~held~~ held at Tullamore)

On Sunday the 19.th. May 1833, I performed divine service in Christ Church Mimico, and Baptized two children

The itinerary now leads to Whitby, Dairlington and Markham (Mr. Meyerhoffers Church) also York

On Sunday Morning July 7.th. 1833, I visited a Sunday School in the township of Chingacousy, which is in connection with a Sunday School Society of the Diocese of Quebec, which I was happy to find had been opened in the Township Since I left it in May Last. Forty six children were present and most of them I heard read in the New Testament and recite a part of the Church Catechism. Afterwards I read prayers and preached to about one hundred and forty people, baptized to children and administered the Sacrament of the Lords Supper to eleven communicants who are members of the Church (Probably Tullamore as this would be in the natural course of his itinerary)

On Tuesday July 9.th, I read prayers and lectured to about thirty or forty people and baptized tow children at the house of Mr. Terry in Albion (s uth east corner of the village of Sandhill Lot 10. con I) In the evening I visited a sick person in the neighbourhood.

On Friday July 12.th. 1833 I preached in Mono'to about four hundred people, and baptized ten children. The orangemen who are very numerous in that part of the country attended, and it was on account of their annuameeting on that day, that so many

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and it was on account of their annual meeting on that day, that so many of the inhabitants assembled

On Sunday July 14.th. 1833 I visited a Sunday School which had been established in Mono since I left the township last spring. Though the weather was wet forty Children were present, the total number in attendance was fifty. Both the teachers and the children seemed encouraged by a number of useful books which had been given to the school by the Lord Bishop. About a hundred people attended divine service in the afternoon, three children were baptized and seven persons received the Holy Communion. It is ascertained that about sixty families belonging to the Church reside in a circle of four miles round the Church which is erecting in Mono. A fulltime and permanent minister is much wanted here. Many of the inhabitants I fear pay little attention to the Sabbath and the religious education of their children, and there as in other parts intemperance is a source of much evil. A considerable number of wealthy families reside in Mono; from some of whom I received much kindness. The land in those parts is elevated, and when cultivated the country will be picturesque and beautiful. The soil is sandy and dry; the surface uneven and undulating, and many of the eminences command entertaining and pleasing prospects.

Having proceeded to Caledon I preached in a school at the centre of the township on Tuesday July 16.th. 1833. Three children were baptized, and about the same number were confirmed. About a hundred people attended. The following service of all the members of the church was noticed that took place on

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a meeting of the inhabitants to take into consideration the expediency of erecting a church in Caledon.

On Friday July 19.th. 1833 I read prayers and lectured in the township of Chinguacousy. About thirty persons attended who appeared to be very devout and attentive (Probably Tullamore as this would be in the natural course of the itinerary.

On Sunday July 31.st I visited a Sunday School which had been lately established between the township of Toronto and the Gore. About forty Children were present, some of whom I heard recite portions of Scripture and read in the "New Testament. When I addressed them on the subject of religion they listened with great attention. After school was closed I read prayers and preached to a numerous assemblage of people in Mr. Henry Bell's barn. It is supposed that between eighty and a hundred people were present. Three children were baptized"

The above Sunday School and service seem to have been in the neighbourhood of Grahamsville. Grahamsville is situated on the borders of three townships, Chinguacousy, Gore of Toronto and Toronto. It was on Lot 15 Gore immediately north of this that the Grahamsville Church was afterwards built. From what I can learn the Sunday School was probably held in the Orange Hall on Mr. Bell's farm. After the Sunday School as the Hall was probably not large enough for the congregation they adjourned to Mr. Henry Bell's Barn to the south of it for the service mentioned. Mr. William Hooper of Brampton informs me that the first regular services were held in the Orange Hall and later in a masonic hall on Lot 15. at that time in the possession of one

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John Sime who deeded the land on which the Church was afterwards built to the Church Society

In the afternoon of July 31st 1833, I rode across the Gore of Toronto to the northern part of the township of Etobicoke. Mr. Clarke of Chinguacousy was kind enough to accompany me most of the way (It is worth while noticing that Mr. Clarke was an ancestor of Mrs. John Bland at present a valued member of St. John's Church Castlemore) The road was very bad and the weather was exceedingly hot. Having reached the appointed place rather later than I intended, I found a congregation of about a hundred people. I explained to them several parts of the Church Service and lectured on our Lord's prayer as recorded in the Gospel according to St. Matthew. Four children were Baptized.

If Mr. Elliot went straight across the Gore of Toronto by the natural road the first settlement he would come to in Etobicoke would be Claireville.

The itinerary now leads us through the North of Scarborough. Markham, Pickering, Uxbridge, Brock, Thorah, Georgina, North Gwillimbury, Tecumseth, Kempenfeldt Bay, Vespra. Innisfil, Tecumseth, Scarborough, York, Bowmanville, Whitby.

" On Saturday December 28th. 1833, I proceeded from Whitby to York and proceeded on the following morning to the township of Etobicoke, and officiated for Mr. Phillips in the Weston Church

On January 31. 1834 I travelled between York and the Gore of Toronto

On the Sunday next January 5th. 1834 I performed divine service and preached on the fourth line East of Chinguacousy

to about sixty people. Five persons received the Holy Communion. A few of the members assembled in the evening at the house where I was residing, to whom I explained a portion of Scripture. On the following day I visited several families in the neighbourhood and read prayers at night to about seventy people " (This corresponds by number of lot and course of itinerary to the residence of Mr. Nixon before mentioned)

The itinerary now leads us through the tps. of Toronto and Esquesing

" having returned from Esquesing to the township of Toronto. I performed divine service and preached at the Hurontario Church (Derry West) on January 13.th. 1834, though the weather was disagreeable the congregation was large. Mr. McGrath (from Erindale) preaches to them once a month and at St Peter's Credit (Erindale) on the other Sundays. In the evening I proceeded a few miles in an Eastern Direction, preached to a numerous congregation and baptized four children (the description suits Palestine where we will see under the Tp. of Toronto there was a demand afterwards to have a clergyman appointed)

The Itinerary now leads us through Esquesing to Caledon

" Afterwards I proceeded to the centre of Caledon. On Sunday January 26.th. 1834, I performed divine service in that neighbourhood, and though the weather was exceedingly cold and stormy, the congregation was large. Two children were baptized. On the Tuesday following January 28.th. 1834 I read prayers and preached to a numerous congregation, administered the Sacrament of the Lord's Supper to twenty seven persons and baptized

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a child. The Episcopals in Calder express much solicitude for a resident minister, and a church to assemble in, and look up with confidence to the heads of the Church for encouragement and assistance.

Having returned to the township of Chinguacousy I performed divine service and preached at the home of Mr. Nixon (4th Cor) to about two hundred and fifty people on Sunday Feb 3rd. 1834 two children were baptized. I also read prayers and preached on the following Tuesday Feb. 4th. 1834 on the fourth concession East Chinguacousy to a numerous congregation and Baptized two children.

"On Friday Feb. 7th. 1834 I returned to the Gore of Toronto and preached in the evening to a large and attentive congregation. On the following Sunday the ~~xxx~~ school house being too small the congregation was obliged to meet in a barn (Castlemore would be the natural place in the itinerary and seems probable). They seemed to be principally Church people. Eight persons were baptized and twelve persons received the Holy Communion. In the evening I read prayers and lectured in the school, the people in the neighbourhood evince considerable attachment to the Episcopal Church, and express much solicitude for her regular ministrations "

The itinerary now leads us to Newmarket, West Gwillimbury Innisfil, Coldwater, the village at the Narrows, Oro, Penetanguishene, ~~XXXXXXXXXXXXXXXXXXXX~~, ~~XXXXXXXXXXXX~~, ~~XXXXXXXXXXXX~~, Coldwater, the narrows, Coldwater, by canoe to Harperfield Bay, Harris West Gwillimbury, Toronto, East Gwillimbury, North Gwillimbury

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Georgina, Brock, Uxbridge, Whitby, Brock, Georgina, North
Gwillimbury, across the Lake to the Narrows, Coldwater, the
narrows, Coldwater. Penetanguishene, Coldwater, the Narrows, N
north Gwillimbury, Barrie by boat, North Gwillimbury, West
Gwillimbury, TecumsethEssa, Tecumseth, West Gwillimbury,
Tecumseth,

" Having arrived at the Township of Albion on Sunday
Sept 21st 1834, I read prayers, Lectured on the Liturgy and
preached to a numerous assemblage of the inhabitants, who met
in a Barn at Bolton's Mill. About a hundred and fifty persons
whom I am informed were chiefly Episcopalians, were present,
and seven Children were baptized. I was agreeably surprised
to find so many members of the Church in that township
~~as had~~ because on a former occasion, ~~it was~~ ^{being} in some manner discouraged
by the misrepresentations of one of the earliest settlers in the
neighbourhood and a professor of superior piety." On the
following Monday and Tuesday I officiated in the same township
and baptized seven Children.

From Albion I proceeded to Mono and on Saturday Sept 27.
1834. I read prayers, lectured on the liturgy, preached to
about forty people and Baptized seven Children. On Sunday
Sept 28th ~~the~~ ^{though} the weather was unfavourable and the ~~and the~~
new Church (St. John's Mono) still ~~was~~ ^{was} far from being
finished, ^{so that} the people were obliged to assemble in a barn, ^{unlike} though
it was very cold and disagreeable two hundred ~~people~~ ²⁰⁰ attended,
and many of them walked a long distance on foot from their
lodges in the wilderness. Having read prayers, lectured on
part of the liturgy and preached I administered the sacrament

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to seven persons and baptized twenty children. I also baptized two children early in the morning, whose parents informed me they had come a great distance and could not conveniently attend divine service as they wished to return home immediately to the rest of their family. The next day I visited a sick person in the neighbourhood, who is a member of the Church and a widow. At her house I found a congregation of about thirty people, and after prayers and lecturing, I administered the Holy Communion to her, and to ten other persons, some of whom were her own children. On that occasion one child was baptized.

On Tuesday September 30. 1834 I rode about six miles in a northern direction to the township of Mulmur and read prayers, preached and lectured on the Liturgy and baptized seven children. Though the inhabitants of the township are comparatively few, and my intention to visit them had not been made generally known in the neighbourhood, about thirty persons attended.

At present travelling is very difficult in this part of the country, on account of the badness of the roads. ^uThe land seems to be tolerably good and well watered, but is swampy in some parts. The surface of the soil in many places is rough, uneven and undulating and several of the lofty eminences command very extensive views of the surrounding wilds, which at this season are exceedingly pleasant to the sight, the woods with which they are covered being adorned with a vast multitude of most brilliant colours.^{?)}

On Wednesday Oct 1st. 1834, I returned from Mulmur to Albion and in passing through the township of Mono, I baptized

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a child of one of the settlers. On the next day October 2nd 1834 I read prayers and preached in the house of Mr. Richardson of Albion (There is a crown grant of Lot 23 Con 3. to Joseph Richardson and the next place visited is Bolton's Mill. This would be in the natural course of the Itinerary) On Friday I proceeded to Mr. Wilsons and performed evening service(Lot 21 Con 2. Albion across from the original St. James Albion or Caleon East, explained a portion of the Liturgy and preached to about twenty people and Baptized two children. In the evening I visited two families of the Church who were ill of a fever. Having reached Bolton's Mill in the Central part of the township, the people being assembled in a barn, I read prayers explained part of the Church service, preached, administered the Sacrament of the Lord's Supper to thirty and that of Baptism to eight persons. It is supposed that the congregation amounted to two hundred and fifty people, a large majority of whom are said to be Episcopalians. The Next morning I visited a sick person at whose house I explained a portion of Scripture to a few members of the Church.

On Thursday October 7.th. 1834 I proceeded through Chinguacousy and returned on the eighth to this city. On the following Sunday Oct 10.th. 1834, I read prayers, lectured on the Liturgy, preached to about one hundred people and baptized four children. In the evening I officiated in another part of the same township and about fifty persons were present. On the evenings of the 14.th. and 16.th. I performed divine service and preached in two different places in the same neighbourhood to very attentive congregations

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Having arrived in Albion I officiated in the South West corner of that township (This is the description elsewhere of the residence of Mr. Timothy Terry, mentioned in other places of the Journal. It is the south east corner of the Village of Sandhill) On October 19.th. 1834 I ~~performed divine service and~~ ~~preached in the neighbourhood to a considerable congregation~~ ~~and baptized six children~~ though the weather was unfavourable a hundred people attended and five children were baptized. The next day Oct 20.th. 1834 I again read prayers and preached in the same neighbourhood to a considerable congregation and baptized six Children. On the Thursday following I again performed divine service and preached on the line between Chinguacousy and Albion (His usual description of Albion which fits in in the itinerary) About twenty persons were present and one child was Baptized.

On Friday October 24.th. 1834 I proceeded to Caledon and officiated there on the following days in that township. On both occasions I read prayers and made observations on the services of the Church, though the weather was extremely unfavourable, at that time divine service was well attended. three children were baptised and on Sunday fourteen persons received the Holy Communion.

On my return to Chinguacousy Tuesday October 28.th 1834
I read prayers and preached at a house on the fifth concession
of that township.

On the next Wednesday Oct 30.th. 1874 I officiated at a
School House near Hurontario Street in the township of Toronto
(Probably Palestine)

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but as notice had not been generally given to the inhabitants and about twenty persons were present.

On October 30.th. 1834, being a day of thanksgiving, I officiated in the morning at the Hurontario Church (Derry West) and in the evening at a school in another part of the Township (probably Palestine), the congregation would have been much more numerous, if general information had been circulated to the inhabitants"

We now follow the itinerary to the township of Scarborough

" On Sunday November 16.th. 1834, I officiated for Rev. Dr. Phillips at Christ Church in the Twonship of Etobicoke (Mimico) to very attentive congregations and was happy to find that he is greatly endearing himself to the people. Mr. Gamble of Mimico is unwearied in patronizing the Sunday School in that neighbourhood and unceasing in his efforts to promote the prosperity of the Church"

We now follow the itinerary through Toronto Tp Esquesing and Trafalgar .

Having returned to the township of Toronto and the Gore, I officiated seven times in different parts of that neighbourhood baptizing eleven children and administering the Holy Communion to seventeen persons. I need scarcely remind you that the Episcopalians are very numerous in this part of the country.

In passing through Etobicoke, I read prayers and preached and baptized two children "

We now follow the itinerary through Darlington, Whitby, Pickering, Uxbridge , Brock, Thorah, Georgina , North Gwillimbury East Gwillimbury, Yonge St. Whitchurch, Newmarket. Tecumseth, West Gwillimbury, Tecumseth, Essa Tecumseth, Innisfil, Barrie,

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Leconte Coldwater, Peritanguishene,, the shores of the Georgian Bay, Manitoulin Island, Sault St. Marie (In, Georgian District) Garden Island, a small island near St. Joseph Island, Truro Island and back to Peritanguishene by the shores of the Georgian Bay, Coldwater, Leconte, Vespra, Harris, Hecursoth, West Gwillimbury, Toronto, Scarborough, Toronto, Pickering, Louk, Cobleoke, Gore of Toronto

" Thence I continued my journey to the second concession of the Township of Toronto, and on Friday Evening September 11.th I read prayers and baptized nine children in that neighbourhood. About eighty persons were present.

1835

On the Next day Saturday September 12.th, accompanied by Mr. Aikens I returned to the Gore of Toronto through a very heavy rain on account of which the people could not meet in the evening for Divine Service as was intended. A few persons however assembled at the house where I lodged, to whom I addressed a short lecture. Though the weather was cloudy and disagreeable on the morning of the 13.th of September 1835, the little log house was filled with attentive people. Having read prayers and preached to them in the afternoon, I rode five miles over a very bad road and preached to a numerous assemblage of Episcopalians. On this occasion I was requested to baptize a child who had been carried by her parents many miles walking through the woods. The next day I rode a considerable distance and administered the Sacrament of the Lord's Supper, to a member of the Church, then confined to his room, and two other persons communicated with him "

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The itinerary now leads up to the city of Toronto

" On Sunday Sept. 17.th. 1835 I preached to a very attentive congregation at a house in Atosicok, wrote from Dr. Phillip's Churches in that township (Probably Islington)

On the following Sunday September 20.th. 1835 the weather was very unfavourable but did not hinder above a hundred people assembling at the Gore of Toronto. On that occasion I baptized two children and administered the Holy Communion to twenty three persons. In the afternoon I rode several miles and four members of the Church were kind enough to accompany me. Though copious showers of Rain fell almost incessantly, during the day, which rendered travelling very uncomfortable. I found a respectable assemblage of people when we arrived at the appointed place of meeting, to who having read prayers and preached I afterwards baptized a child. In the evening I again officiated in the same neighbourhood and about sixty people attended.

We now follow the itinerary through Chinguacousy and Caledon to Mono

" On the 24.th. and 25.th September 1835, I proceeded through the townships of Chinguacousy and Caledon to Mono, and found travelling become exceedingly disagreeable, on account of the extreme coldness of the weather, and the wetness of the roads. The day after my arrival I visited some of the members of the church in Mono, and among whom a sick person with whom I conversed and prayed. A wet morning prevented many people from attending Divine Service on Sunday September 27.th. 1835, but a considerable congregation assembled in the new church, which is yet so open and

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incomplete that it affords but poor shelter from the wind and rain. Notwithstanding these discouraging circumstances eight children were presented for Baptism.

Early on the following morning accompanied by Mr. McMannis, a member of the Church I proceeded in a Northern Direction about thirteen miles to the township of Mulmur, the roughness of the roads, a very sharp north wind, and occasional showers of sleet, rendered the journey very unpleasant. These things, however, did not hinder a crowd of Episcopalians meeting at the house of Mr. Little and sixteen children were baptized. On that occasion there were many persons present from different townships. In that part of the country I heard a very favourable report of a Mr. Bromley from England, who occasionally reads prayers in Mulmur and adjacent townships during the summer months. I have not the honour of being acquainted with him, but several persons informed me that he gave very valuable instructions and advice and especially to Episcopalians. After the services of the day were performed I visited an Indian encampment in the woods and not far from the place where I preached. The Indians were not destitute of food but altogether ignorant of Christianity and miserable from a moral point of view, but I had no sooner entered their lodge, than even the children recognized me, with evident expression of pleasure, as the minister who met them and preached to them at Penetanguishene. The country wore an interesting but a wintry aspect. The ground was covered with snow and the variegated woods not yet stripped of their summer leaves could scarcely sustain the white load that had fallen on them during the night.

Arriving at Mono I again officiated and preached in the new

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Church to a few people and two children were baptized.

On Thursday October 1st. 1835 I rode a considerable distance under a heavy rain and officiated at the house of Mrs. Person in the township of Mono, who is a very pious member of the Church and has been confined above a year to her bed by sickness. Notwithstanding the rain the little log barn was soon filled with the neighbours of the sick person and some of them received the holy Communion with her. I also read prayers and preached on that occasion. In the evening I proceeded to ~~Mr. Hetchur's in the same township~~ ^{at Oranville near Orangeville} and read prayers and preached ~~on the following day~~ to twenty people. ~~There, being particularly requested, I administered the sacrament of the Lord's Supper to three persons and two children were baptized.~~ ^{He drew} Mr. Hetchur's exertions in promoting the religious instruction of the young in the remote settlement in which he resides ^{"as"} are highly commendable. He had formed several Sunday schools and ["]has instructed above a hundred persons in the Church Catechism. ["]His benevolent efforts ["]confined to members of the Church, to whom he ^{was} more particularly attached, ~~and~~ ^{gave} religious information and ~~presented~~ ^{gave} presents of the best books to all denominations within his reach. Dr. Elliot refers to the district of Orangeville. We know that Sarah Hetchur resided there. It is noteworthy that no church building is mentioned.()

" On Sunday October 4th. 1835 I proceeded to ~~Caldon~~ over a very swampy road, and found a large and attentive crowd of Church people assembled in a barn. I read prayers, made observations on the liturgy and preached to them, after which eight children were baptized and seventeen persons received the Sacrament of the

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Lord's Supper. Notwithstanding these uncomfortable circumstances these solemn services were attended to by the congregation with much seeming seriousness and devotion and I trust not without Divine Blessing.

I returned in the evening of Sunday October 4.th. 1835 to Mono and proceeded on Wednesday to Albion .

Having arrived on Wednesday October 7.th. in Albion I visited some of the inhabitants and addressed a short lecture to a few people assembling in the evening. Notice having been widely circulated a numerous congregation was gathered together on Mr. Sterne's thrashing floor on Sunday October 11.th, to whom I read prayers , lectured on the Lord's Supper and preached on "salvation by Grace and administered th Sacrament of Holy Baptism to six persons" (This service was in the vicinity of Bolton's Mill or Bolton. Mr Sterne the man of whom it speaks was the man who deeded part of the premises on the hill on which the first Christ Church Bolton was built. The cemetery is still in the possession of the Church though not now used)

We now follow the itinerary through West Gwillimbury and Tecumseth

" I returned to Albion on Saturday Oct 23. 1835. I visited a sick person in the neighbourhood, to whom with three others I administered the Holy Communion. On the following day which was Sunday, I performed divine service and preached to about two hundred people. Twenty five persons received the Sacrament of the Lord's Supper and two children were Baptised. I proceeded the

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following morning to another part of the township and having read prayers and explained a part of the Church Service, I preached to a numerous and devout congregation. On that occasion I administered the Sacrament of Baptism to six persons.

On Tuesday October 27.th. 1835, I returned to the township of Toronto and officiated there in the evening of Friday Oct 30.th t the weather being fine the congregation was numerous and one child was Baptized"

This ends the itinerary of the travelling missionary. In order not to interrupt the narrative I have extracted the details of his travels from his last letter, that letter however goes a long way to explain the spirit of his work. I therefore have copied the summing up in full as a fitting culmination to the narrative of his labours and as showing his estimate of the state of the Church, it's chances and therefore being a great warning and inspiration to us.

Toroto Township

Nov 2.nd 1835

" What I have now to communicate forme the conclusion of the simple statement of my proceedings, which have been regularly transmitted during the period of about three years, which I have had the honour to employ in the Socie ty's service.

Travelling in the woods has lately become exceedingly difficult and disagreeable owing to the rainy weather and bad condition of the Roads. I feel however no disposition to complain but rather to be thankful to the giver of all Good, for the

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for the continuation of my health and for being able to attend to the duties of my office. I have been greatly encouraged and cheered by the cordial kindness, which I have received from the settlers, even in the remotest regions of the wilderness which I have visited. I have the satisfaction to inform you that divine service has been generally attended, though the people have no other places to assemble in than a barn built of logs, which is at any time ill adapted for the performance of sacred duties, and extremely uncomfortable in cold and stormy weather. I now beg to observe in conclusion, for the information of the society, that a continual intercourse with the people in the circuit of my missionary services, enables me to repeat my opinion with increased confidence, that the church in this country has not merely been misrepresented by persons of different parties and persuasions, respecting her influence and extent, but also ~~that~~ the number of her members and adherents has been greatly underrated by Episcopalians themselves. I have no hesitation whatsoever in stating, that so far as my observation goes, and it has extended pretty far now, that the ministrations of the church are very acceptable and earnestly longed for by the people in this country. Her members evince the highest respect for her ministry, and express in the strongest terms, the most ardent wishes that they could have, not occasionally only, but the regular celebration of her affecting services in their respective settlements. I have over and over again heard them observe, that though they belong to the established church of the Empire, they are the most destitute and neglected denomination of Christians in this flourishing country. They are indeed at the

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present time , an unhappy, neglected and scattered flock. May
He whose never failing providence, ordereth all things, both in
heaven and in earth, be pleased to send forth pastors, to seek
His sheep that are dispersed abroad, that they may be saved through
Jesus Christ forever"

Adam Elliot